

The Brooklyn Jewish Center Review

April, 1949

COMMEMORATING ISRAEL'S FIRST ANNIVERSARY
FOUNDED MAY 14, 1948, FIFTH DAY IYAR, 5708

OPENING ADDRESS BEFORE THE ISRAELI ASSEMBLY

By PRESIDENT CHAIM WEIZMANN

BUSINESS CONDITIONS IN ISRAEL—A SURVEY

By SEYMOUR B. LIEBMAN

EDUCATION IN ISRAEL

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THE ARTS IN ISRAEL

By DAVID MIZRACH

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A BOHEMIA IN SAFAD

By S. M. V.

THE THEATRE IN ISRAEL

By G. HANOCH

Dr. Weizmann's Address Opening Israeli Assembly



Dr. Chaim Weizmann, President of Israel, delivering the speech opening the Knesseth Israel (As-

sembly of Israel) in Jerusalem. Left to right: Yosef Sprinzak, President of the Assembly and Dr. Chaim Weizmann.

IT IS with a feeling of deep reverence and consecration that I rise to open the Constituent Assembly of the State of Israel, the first Knesseth Israel (Assembly of Israel) of our time, in this, our eternal city of Jerusalem.

At this great moment in our history, let us give thanks and praise to the God of Israel who, in His mercy, granted us the privilege of witnessing the redemption of our people after centuries of affliction and suffering. Today's event issued from the great awakening of national will that aroused our people in the last few generations. The first signs came about seventy years ago. The best among our people, men whose names were then unknown, arose to lead their generation toward fulfillment of the dream of all generations for the return to Zion and Jewish nationhood.

Those who strove to realize this dream took two paths. The first was the way of spiritual revival, of return to the well-spring of Jewish tradition, renewal of the Hebrew language and literature, the gathering of the scattered forces of our

people into one bond, the effort of education and enlightenment, public proclamation of our historic rights and the enlisting of the help and support of the rulers of nations. Two great gatherings marked the decisive steps on this road: the Katowice conference and the first Zionist Congress.

The first path led to the creation of the World Zionist Organization, a workshop where the vision was hammered into reality, and the establishment of the Jewish Agency, the Zionist Movement's supreme political organ and instrument of colonization, this Jewish Agency where we are met together this evening. In the words of the great visionary of the Jewish State in modern times, this was "the Jewish State on the way." Following this path we secured the Balfour Declaration, the first external recognition of our right to settle as a nation in the land of our forefathers.

The second path, that of practical action, of carrying things out, was the path taken by those who would not wait longer for the nation to gird up its

strength in exile and for others to recognize their rights. They sought to force God's hand, as it were; theirs was the daring to go up to the land and try to hasten the redemption of the people by their own handiwork, by the sweat of their brows and by their life's blood.

These were the first pioneers — the Biluim (first Zionist settlers on the land in Palestine) and all who followed their flag, who carved out the road of return and broke the stones on which the future would be built. In their footsteps came a new generation of immigrants to settle on the land, until the Yishuv created this vigorous community that has now set up the State of Israel by pouring out all its resources and its very blood through the heroism and self-sacrifice of its children.

Those who took the second path also erected an organizational structure and institutions of self-government, local councils in towns and townships and the assemblies of the new Yishuv: Assephat Hanivcharim (Elected Assembly) and Vaad Leumi (National Council), which

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BROOKLYN JEWISH CENTER REVIEW

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ROME AND JERUSALEM

WHILE Jews throughout the world lifted the Matzos, the bread of freedom, and prayed fervently "Next year in Jerusalem," Pope Pius XII published an encyclical urging the internationalization of Jerusalem and all other sacred places in order to insure their preservation. The message from Rome came at a time when the United Nations was debating Israel's application for United Nations membership and was most instrumental in its deferment.

Although couched in the language of Vatican diplomacy, the document was more than a mere religious message to the Catholics of the world, for it expressed not only concern over the safeguarding of Holy Places, but urged Catholics to follow a definite political line as to the future status of the City of Jerusalem, namely, its internationalization, as the only method of "international accord which will insure that these venerable religious relics shall be preserved."

We cannot speak for the Israeli government, but we believe that that Government would not object to permitting the international control of the Holy Places so long as the Civil and Political Administration of Jerusalem would remain with the Authority of the Government of Israel. In fact, the status of the City of Jerusalem is not necessarily linked with the problem of guaranteeing the preservation of the Holy Places, as those who clamor for Jerusalem's internationalization would have us believe.

The Holy Places have always been safeguarded and are safeguarded now. The keys of the Holy Sepulchre have been in the hands of the Arabs for centuries. The Church of Nativity and the Mount of Olives are under Arab control. The Churches, monasteries and convents

in Israeli-held territory are within the jurisdiction of the religions to which they belong. There is no denying that some of these Holy Places were damaged in the British-Arab-Israeli war. But this must be attributed not to the hot-headed irresponsibility of infidels but to the hazards of war. Some of the most ancient and beautiful Cathedrals of England and France were damaged during the past war. If the arguments pertaining to Jerusalem were applied to the cities of Coventry and Chartre, they too would have to be internationalized. Actually, internationalization would be no guaran-

This issue of the "Review" celebrates the first anniversary of the greatest event in the history of the Jewish dispersion—the rebirth of the state of Israel. Within the limited means of this publication we present a picture of Israel as it is today, with some previews of the wondrous future that awaits it.

tee of safety if war would break out again. Moreover, as one of the members of the United Nations Conciliatory Commission was quoted saying, "Internationalization may be very well, but who is going to do it?"

It is to be regretted religious sentiment for the preservation of Holy Places is being exploited by sinister political interests who are more concerned with cutting off the City of Jerusalem from the State of Israel and to delay Israel's world recognition than they are for the sanctities of the religions of the world. The Eternal City of Jerusalem has become

international barter, the pound of flesh demanded for Israel's recognition. Israel has sacrificed of its blood and flesh for freedom; it will not give up its heart.

—MANUEL SALTZMAN.

SADNESS IN THE MIDST OF JOY

IN the midst of our joy over the first anniversary of Israel's freedom, we are overwhelmed in sorrow at the loss of several of our great leaders, whose lives were dedicated to the realization of Israel's dream of rebirth.

At the very beginning of the Passover Festival word came to us from Jerusalem of the death of Rabbi Meir Berlin, the leader of the World Mizrahi Zionist Organization. He had many friends in the Center, and all who knew him admired his selfless devotion to Zion and to our holy faith.

A few days later we received the stunning news of the passing of Dr. Stephen S. Wise. We still cannot realize that this magnetic figure, so full of vibrant energy and life, is no longer with us. What a colorful personality he was! What rare gifts he possessed! And all these blessed gifts he bestowed lavishly upon the people of Israel as well as upon his beloved America. True son of the ancient prophets, his voice spoke "the word of God" to all mankind. He was a pioneer in the cause of Zionism, and gave of the fullness of his life to the advancement of that ideal. What a joy and comfort it must have been to him to have lived to see the day that marked the triumph of all his striving, of all his labor!

The memory of these valiant leaders will remain a blessing to us for all time. Their lives will inspire us to greater service and devotion to all those ideals to which their lives were dedicated.

—ISRAEL H. LEVINTHAL.

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"JUST BETWEEN OURSELVES"

"בֵּינֵנוּ לְבֵין עַצְמֵנוּ"

An Intimate Chat Between Rabbi and Reader

THE GREATEST DAYS

WONDER how many of us realize the greatness of the days in which we Jews are living. We are too close to the events that have occurred, particularly since May 14th—the 5th of Iyar—of last year to grasp their true meaning. The future historian will undoubtedly designate this year as the most important and most significant in all the 1,878 years since the destruction of Jerusalem by the Romans.

Our sages of old, who possessed the unique gift of reading new meanings into the old Biblical texts, make a striking observation with regard to the words in Exodus, which refer to the month of the Jews' liberation from the bondage of Pharaoh: *Ha-chodesh Ha-ze Lochem*, "This month shall be unto you the beginning of the months." The Rabbis read *Chidush* instead of *Chodesh*, and tell us that God said to Israel: *Chidush Devarim Ani Oseh Lochem*, "I am doing something new, something novel, for you. Never before have I redeemed a people from the midst of another people; but to you I do this that is altogether new."

These words of our Rabbis best portray the events of the memorable year since Israel proclaimed its freedom. *Chidush Devarim Ani Oseh Lochem!* It is something new that has come into Jewish life.

• We were wont to see the Jew kicked about, beaten and spat upon, always accepting the lash, being what Israel Zangwill termed the only true Christians, ever turning to the smiter the other cheek. Behold, something new has happened to the Jew in Israel. He stands erect, defies his enemies, he hurls back their blows and bravely defends himself from every attack. He has suddenly acquired new strength, a strength that achieved a miraculous victory over all his enemies united to destroy him.

Yea, *Chidush Devarim Ani Oseh Lochem!* The homeless wandering Jew, driven from land to land, is now at home

on his ancient ancestral soil, where he welcomes his own brothers with open arms.

Something new has appeared on the world scene during the past year—a people that ghost-like walked the face of the earth, neither dead nor alive, is now alive and free, with its own State, with its own parliament and officials, soon to be received as a member of the United Nations, an equal among the nations of the world.

We may truly rejoice on this approaching first anniversary of Israel's rebirth and say: "This is the day which the Lord hath made, let us be glad and rejoice thereon."

The anniversary, however, calls for something more than mere rejoicing. It demands a searching of our hearts; it pleads for a greater realization of our own role in this historic drama. It speaks in terms of challenge to us, Jews of America, to rise to the momentous occasion.

In their discussion of the above-mentioned Biblical text, the Rabbis add a further illuminating comment, "Said the Holy One to Israel: In the past this task was in my hands. But from now on the task is yours. If you will say yes, it shall be yes; if ye will say no, it shall be no, as it is said, *Hachodesh Ha-ze Lochem*, 'This month is for you!' The sages were referring to the proclamation of the New Moon, which was the function of the Sanhedrin, or High Court, but their words may well apply to their original interpretation of *Chodesh* as *Chidush*. This miracle of 'newness' that has entered Jewish life was the achievement of God, whose Divine inspiration has helped our leaders and battlers to bring about these glorious events. 'But from now on the task is yours!' These words come with special force to us Jews of America. 'If ye will say yes it shall be yes. If ye will say no, it shall be no!' *Ha-re Mesurab Be'yedchem*, 'It is now

dependent upon what ye shall do!' The task to safeguard this 'newness,' these new values that have come to bless Israel's life, is up to us, the only Jewish community in all the world now blessed with the wherewithal so essential for the safeguarding of Israel's future.

"Let us make this anniversary worthy of its significance. Let it mark our determination—even as it will undoubtedly mark the determination of our brothers in the new state—that the State of Israel and the people of Israel shall go *Mechayel El Bayil*, from strength to strength."

Israel H. Leventhal

THE DAWNING

By LEIB JAFFE

Translated by Sylvia Satten

I see the Plains of Sharon from the hill,
The sunny meadows, summer-clad,
The bosom of the sea, at peace and still,
The hills of Judah, proud and glad—

All round me are the ruins of the past,
The soundlessness of ancient tombs—
Beyond, a mighty voice is heard; and vast
New strength flowers, and new life
blooms.

The villages are steeped in morning light,
Upon the green-spread plains they
shine—
In every stone and clod that meets the
sight,
The past and future intertwine—

The valleys and the hills throw off the
past,
The yoke of ancient grief and care—
My golden land shall be new-born at last,
Shall be forever blessed and fair!

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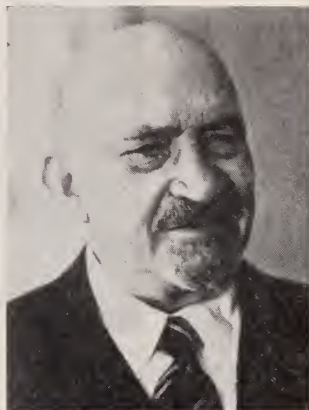
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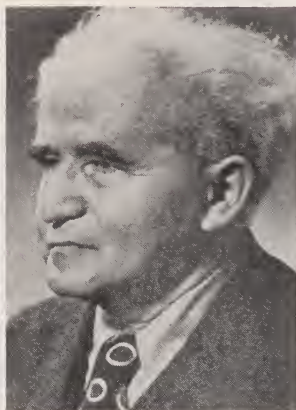
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THE CABINET AND LEADERS OF ISRAEL

Born in Motol, Russia, 1874. Educated at the Universities of Berlin and Freiburg in Germany. Married, and has a son, Benjamin. He began a distinguished career as chemist and teacher at the University of Geneva in 1901. Later moving to England he gave valuable service to the allies in both wars. One of the greatest leaders of Zionism, and was chiefly responsible for the issuance of the epochal Balfour Declaration.



DR. CHAIM WEIZMANN
President



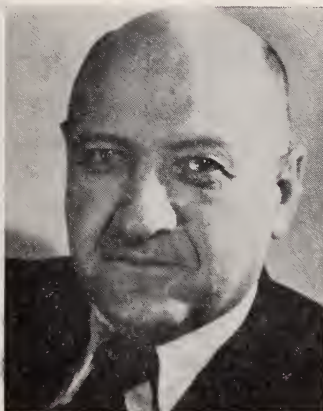
DAVID BEN GURION
Premier and Minister of Defense

Born in Plonsk, Poland, 1886. Married, and has one son and two daughters. Studied law at Istanbul University and has lived in Palestine since 1906. For some years he was an agricultural laborer and watchman in Israel. Exiled by Jamal Pasha in 1915, he went to the U. S. A. where he founded the Hechhalutz movement, and recruited for the Jewish Legion. Was a central figure in Palestine labor.



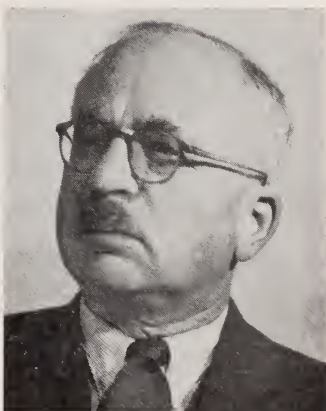
MOSHE SHER TOK (now Sharett)
Minister of Foreign Affairs

Has lived in Palestine since 1906. He was born in Cherson, Ukraine, October, 1894, studied law at Istanbul University and attended London School of Economics and Political Science. Married, and has two sons, and a daughter. Was Secretary of Jewish Agency's Political Department. Prominent in Palestinian political life as a member of the Executive of Mapai and of the Histadruth.



ELIEZAR KAPLAN
Minister of Finance

A member of the Board of Directors of many economic enterprises established by the Jewish Agency and until lately its treasurer. Born in Minsk, Russia, 1891, married, and has a son and daughter. Went to high school and technical school in Moscow. Has lived in Palestine for 26 years and has been an executive member of the Histadruth and a director of a number of economic undertakings sponsored by Histadruth.



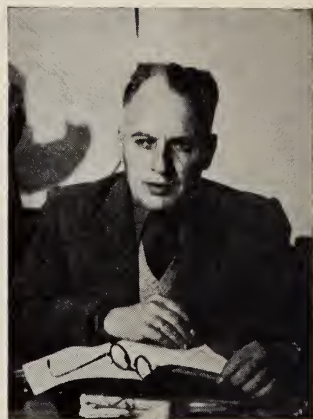
FELIX ROSENBLUTH
Minister of Justice

Born in Berlin, 1887, and educated at Freiburg and Berlin universities. He was president of the Zionist Federation of Germany and member of the Zionist Executive. In 1931 he settled in Palestine, where he engaged in private legal practice. He was a Governor of Solef Boneh, construction and contracting arm of Histadruth and member of the Municipal Council in Tel Aviv. Member of Progressive Party of Israel.



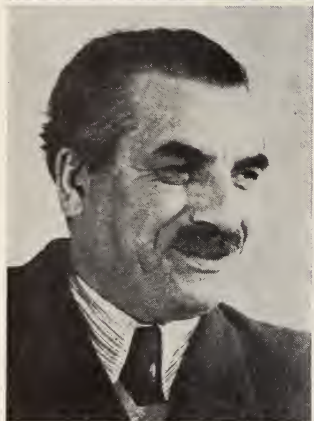
GOLDA MYERSON
*Israeli Minister of Labor and
Social Insurance*

Mrs. Myerson was born in Kiev, Russia, 51 years ago, but came to the United States at the age of 8. As she grew older she became an active Zionist. At 23 she settled in Palestine as a farm worker. She later became a prominent member of Histadruth and at one time was its general secretary. She was a delegate to Zionist Congress, represented Histadruth in international conferences, and was a leader of the Jewish Agency's Political Department. She has a son and a daughter. Member of Mapai.



BEHOR SHALOM SHITREET
Minister of Police and Minorities

Former Chief Magistrate and senior police officer. He was born in Tiberias 54 years ago. Went to law school in Jerusalem. At the age of 25 he joined the police force and served on it until he was appointed magistrate. He is married. Member of Sephardim.

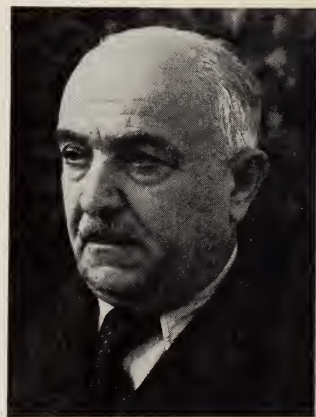


The photographs of the remaining members of the cabinet were not available to the "Review" as it went to press. They are: Dr. Dov Joseph, Minister of Rationing Supplies and Agriculture; Zalman Shazar, Minister of Education and Culture; Rabbi I. M. Levin, Minister of Social Welfare and Rabbi J. L. Fishman, Minister of Religion.

MOSHE SHAPIRO

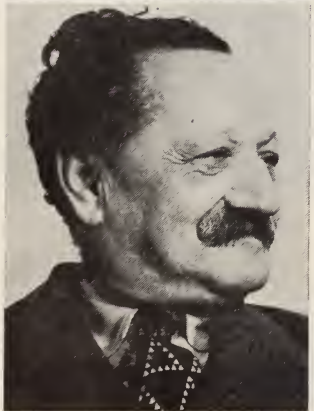
Minister of Immigration and Health

Earliest member of the Jewish Agency's executive for many years, leader of Hapoel Hamizrachi (Orthodox Labor Movement), very active in Zionist affairs and delegate to many Zionist Congresses. Was born in Poland 50 years ago and is married. Member of United Religious Front.



DAVID REMEZ
Minister of Communication

Chairman of the Executive of Vaad Leumi (National Council of Palestine Jews) and former general secretary of the Histadruth. He was born in Copees, Russia, in 1886, is married and has one son, who is a commanding officer in the Israeli air force. He was educated in Russia and went to law school in Istanbul. Has been in Palestine since 1913 and was a farm worker in the colonies. He was active in the Zionist life, founded a large number of Histadruth enterprises. Member of Mapai.



YOSEF SPRINZAK
Chairman of Knesset

Born in Russia in 1886 and educated in Russian and Swiss universities. Has lived in Palestine for nearly thirty years and became prominent as a sponsor of a great number of cultural and educational institutions in Israel, as general secretary of the Histadruth and as member of the Praesidium of the Zionist General Council. He is also well-known as a noted member of the Mapai and many Zionist organizations. Is married and has two sons and a daughter. Another son was killed in action.

ISRAEL received 150,000 immigrants during the year 1948, and has set a rate of 250,000 immigrants a year for the coming four years. Its present Jewish population is approximately 800,000. Imagine, if you will, what this rate of immigration must mean compared to America and the problems that would be created here. We have 145,000,000 people at the present time. How could we accommodate another 145,000,000 to earn their livelihood if they came to this country from 1949-1952 inclusive. We know there is a housing shortage in the United States, and statistics show that there are approximately one and one-half persons per room. Israel's housing problem is much greater. There are approximately three and one-half persons per room. Picture the construction of new buildings that must be completed in short order. It would be wasteful to build temporary, inadequate structures although expediency compels some work of this nature to be carried on because the new immigrants cannot be permitted to sleep in streets or to stay for extended periods in tents, quonset huts or former British D.P. camps.

Israel is based upon an industrial rather than agricultural economy. There are more industrial workers than agrarians. At the end of 1948 there were 3,350 industrial enterprises functioning in Israel. This figure does not include small handicraft and other shops employing less than four people. Some of the establishments in these industries employ thousands of people. These statistics come as a surprise to most Americans. They express amazement when they learn that 85% of the capital of Israel is privately owned and only 15% is owned by cooperatives.

Less than 4% of Israel's present industry was in existence prior to 1921. In the space of 28 years its industry grew and supplied employment for over 300,000 people. Its entire industrial life is patterned along western lines. Lacking in many of the natural resources possessed by America, it imported metal, tin, steel, timber, textiles, and built up plants, so that it now manufactures practically all the articles which one can purchase here. In the year 1936, because of the tremendous immigration for that decade, which was 64,000, Israel had to learn to erect homes and houses efficiently and

A Vast New Field For American Investments Is Opening Up in the New State

BUSINESS CONDITIONS IN ISRAEL

By SEYMOUR B. LIEBMAN

economically. Fortunately, near Haifa, there is the Nesha - Portland Cement Works which produces millions of tons of cement and concrete. Also, around Haifa and in the rolling hills approaching Jerusalem there is much stone that is ideal for construction purposes.

Israel built a diamond industry between 1941 and 1946. This industry was started by the Belgian and Dutch Jews who escaped from Nazi Europe and brought with them a small handful of workers. In 1940 there were approximately 1,000 people working in twelve diamond plants, and their total production was about \$800,000 a year. In 1946 there were thirty-four diamond-cutting plants with over 4,500 employees whose annual production amounted to \$23,000,000 a year. The industrial phe-

nomenon was not achieved without its travail and without the opposition of England as the Mandatory Government. During the years that it administered Palestine, Britain attempted to repress industrial development. It wanted to keep Palestine as a rural, agricultural country. Its tariffs and duties, its reckless juggling of taxes and imports were all done to impede the industrial development of Israel.

It is hackneyed to say that every cloud has its silver lining—but were it not for the war and for the fact that Palestine and Jewry were the principal bastions of defense and the primary source of aid and supply for the British Army in the Middle East, the transformation of the



Apartment houses nearing completion in Tel Aviv — part of the huge housing projects in Israel

Yishuv into its present highly industrialized state might have been further thwarted. But Britain needed machines and mechanics, factories and canned foods, and so along with her manpower and her youth Israel also willingly gave of her produce and was able to build the kind of economy which can now say to the world, "Bring your capital to our shores and we will utilize it. Invest your dollars here and you can be assured of safe and secure investments."

Israel does not participate in the Marshall Plan. Prime Minister Ben Gurion, on March 10, 1949, outlined to the Knesseth (Israel's newly elected Constituent Assembly) a four-year development and absorption plan aimed at doubling its country's population during this period through mass immigration and intensive development. Among the parts of the plan emphasized by him were:

The encouragement of private capital; encouragement of the import of those means of production which can strengthen its agricultural and industrial productive capacities; a tariff and foreign trade policy aimed at the encouragement and promotion of local industry and agriculture; the speeding-up of building to meet the housing needs of the immigrants and the clearance of slums.

In order to effectuate this plan Eliezer Kaplan, the Minister of Finance, stated that the Government intended to use all possible channels for the mobilization of capital and to attract international borrowing and international private capital. He further stated that the Government would permit the transfer of profits, dividends and interest on foreign investments to the countries of their origin, and that the customs concessions on the import of machinery would be allowed and double taxation avoided so that investors would not have to pay taxes both in Israel and abroad. As part of the picture of the industrial development of Israel one should know that the turnover of Israel's retail trade during 1948 was estimated at about \$400,000,000, of which 28% was spent on foodstuffs.

Israel has a large and substantial textile industry. Cotton and wool are the main products. Rayon factories still require development. 8,000 spindles for the production of woollen corded yarn have a monthly capacity of 2,000,000 pounds and 4,000 spindles for spinning

worsted yarns have a monthly capacity of 400,000 pounds, both scales of production being predicated on two daily shifts. The weaving equipment consists of about 250 cord looms and 150 light looms, producing over 500,000 pounds per monthly. The Argaman Textile Works recently resumed work in new and more spacious premises in the immediate neighborhood of other spinning and weaving factories and, with its new machinery can produce, dye and finish cotton and woollen piece goods up to almost 130 tons monthly. Israel can even export textiles.

Many American Jews think that there are only three cities in Israel—Tel Aviv, Haifa and Jerusalem. But there are many

Mr. Oscar Gass, Economic Advisor to the Government of Israel in America, has stated that \$2,000,000,000 by way of private investments will be required over the next five years in order to absorb the expected influx of "repatriates," as they were termed by Dr. Emanuel Neumann. The Economic Department of the Jewish Agency of Palestine has set up an office under the guidance of Robert R. Nathan, noted economist, to act as a channel by which Israeli firms can pass on their needs for capital investment and loans to Americans and by which Americans who want to have a personal participation in Israeli industry can make their offerings.

Existing American investment companies have been expanded and new ones, such as the Israel Corporation of Amer-



Bearded patriots who helped build the Tel Aviv-Jerusalem Highway conceived by the late Col. David Marcus

others and the country's industries are not too highly concentrated in any one particular area. In fact, many of the cooperative colonies, whether *kibbutzim* or *moshavim*, have factories of their own, and there are other fairly large urban centers such as Nathania, Naharia, Herzliah and Rechovoth. Many new cities are being planned, according to Anatole Solow, Housing Consultant to the Israel Government, and it is planned to channelize 80% of the immigrants entering Israel into industry, and 20% into farming and rural life.

ica, have been formed. The Israel Corporation of America has entered into a partnership agreement with the Jewish Agency for Palestine, calling for an investment of \$3,000,000 by each for the erection of multiple, low-cost, housing, permanent units, so as to supply thousands of rooms.

From June to October, 1948, Israel imported from America goods in the amount of \$11,700,000. During that same period Israel exported to America

[Continued on page 22]

Mr. Golman is an associate of the American Friends of the Hebrew University. In preparing this article he was aided by material supplied him by Dr. Eliezer Rieger, Chairman of the Department of Education of the Hebrew University.

EDUCATION in Israel contrasts sharply with the educational situation in the United States.

Perhaps the most striking point of difference is the fact that Israeli schools vary widely with respect to curricula and orientation.

The schools operate under four separate systems representing leading forces in the Yishuv: labor, general Zionist, and two religious groups (Mizrachi and Agudath Israel). This division arises from the fact that the country itself owes its settlement and development to many different groups of widely divergent political and religious hues.

From the moment he enters kindergarten as a child, to the time he is graduated from secondary or vocational school, the student receives his education in an institution whose basic orientation follows one of these clearly defined lines. This division of the nation's schools affects the choice of textbooks, teaching methods and curricula. It is most evident, perhaps, in the training and selection of instructors.

The six seminars for teachers in Israel are themselves divided along political and religious lines. Two are sponsored by the general Zionists and two by the Mizrachi, while the remaining two have a labor orientation. When an instructor is to be assigned to a teaching position, he is first nominated by one of the separate school systems, after which his name goes for approval to the general administrator of all schools. The separate systems have a large degree of autonomy, however, and this approval is usually little more than a formality.

The Hebrew University's Department of Education has applied to the schooling of the nation's teachers the non-partisan principles prevailing throughout the University, where future instructors from a wide variety of political and religious backgrounds study together the modern teaching methods which they, in turn, must bring to the nation's children. When they leave the University, these

instructors enter schools which are conducted by the separate systems, but a common foundation has been laid, and the non-partisan approach of the University will not be forgotten.

To a large extent, therefore, the University serves to unify the schools of the nation, an effect which will be felt even more strongly as the demand increases for instructors in the secondary schools and the upper grades of the elementary schools.

Another point of difference between American and Israeli education is that Israel offers no system of universal, compulsory and free education. This situation, the correction of which was promised by Dr. Chaim Weizmann in his inaugural address, has become especially acute because of the tremendous mass immigration which has reached the proportions of a thousand a day from the displaced persons camps of Europe. The children involved in this migration have, in most cases, received only the most rudimentary education, from underground teachers during the war and from D.P. instructors afterward. When we consider that almost all Jewish children were denied entry to Europe's schools from 1939 on, and that many were ex-

pelled as early as 1933, it is not at all surprising that young men and women of 20 are often totally or partially illiterate.

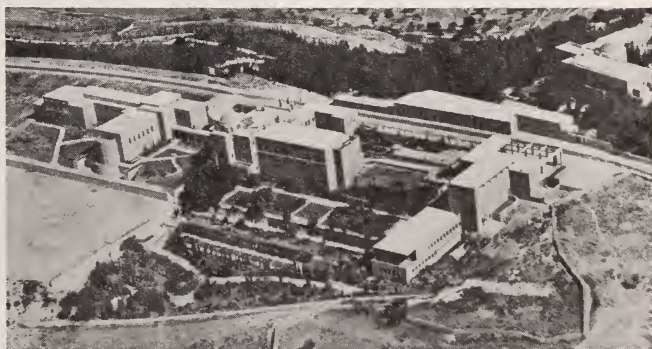
In short, the state must now find the funds and teachers to provide education for the children who were compelled to leave school after a few semesters and for those who have had no formal education at all. This formidable project, it should be remembered, will be involved in the establishment of an adequate system of education *on the elementary level*. It can readily be appreciated that a similar system for secondary and vocational schools will involve even greater expenditures and greater problems.

Some conception of the difficulty of providing a system of universal, compulsory and free elementary schools may be realized when we recall that until the end of 1947 as many as 25% of the Jewish schools in Palestine were outside the Jewish public educational system. It should also be remembered that these schools maintained languages other than Hebrew as the principal language of instruction. In the schools of the Alliance Israelite Universelle, for example, the lan-

Statehood Is Expected to Change the Present Parochial Systems Into A More Modern and Unified Educational Structure

EDUCATION IN ISRAEL

By WALTER GOLMAN



The Humanities Buildings of the Hebrew University on Mount Scopus

guage was French. In the Evelina de Rothschild schools it was English. In the Oriental *kutabs* (religious schools), Arabic. In Agudath Israel schools two languages of instruction were used: boys were taught in Yiddish, girls in Hebrew. Now all these schools have come under government supervision and at least some degree of government subsidy. Yet even under this system of government control, only the elementary schools are considered. High and vocational schools and kindergartens are not included.

The picture of a field with room for considerable expansion also applies to higher education, where a most important recent event has been the signing of the agreement between Israel and Transjordan, which makes it possible for the Hebrew University to return to its buildings on Mount Scopus. At the moment of writing, however, this return has not taken place, and the University continues to operate in its temporary quarters at the Terra Sancta College and in other parts of Jerusalem.

For the past twenty-four years Palestine has looked to the Hebrew University for trained scientific and administrative personnel, and now a new challenge confronts it. Israel now needs more than mere technicians. It has need of people who, though well trained in their specialties, are also well-rounded citizens of the new democracy. This need implies the training of *citizens*, rather than of technicians whose education stops at the boundaries of their fields of special interest. It presents a new aspect of the University's mission, and the University has already begun to fulfill it. The decision is truly historic in that it reflects a new approach to the entire problem of higher education in Israel.

Essentially, it may be described as a change in university instruction, from the Continental method to the American. In the Continental method, which has prevailed hitherto at the University, a student selects upon entrance three related fields of study: for example, general history, Jewish history and philosophy. From this point on, the student confines his education to these courses alone. The result, as may be expected, is a thorough knowledge of the field of specialization. An additional result, however, and one which is also to be expected,

is that the student's education has been rather narrow and that he is without any sort of foundation in the natural sciences or literature or art. He has become a valued specialist, but he lacks common points of contact with other educated members of the community. The same conclusions apply even more accurately to the student who has specialized in the sciences. Such a graduate has been taught how to work, but he has not learned how to live.

Under the new plan, which will first be tried in the Faculty of Humanities, a graduate in one field of study will also develop at least a nodding acquaintance with others. Greater emphasis will be laid on the recently espoused techniques for "general education in a free society."

A significant change in structure is also being effected at the University where for the first time in its 24 years, bachelor's degrees in the various fields of Humanities will be offered. The undergraduate course of study, which will take three years, will offer the full equivalent of the four-year curriculum of American colleges, since Israeli secondary

school graduates have already had the equivalent of one year of college work. Under the present system, all students work directly for the master's degree, which normally takes about five years.

A collateral benefit of the new system is the opportunity which is given to young men and women to find place in the instructional staffs which have hitherto been restricted to top-grade specialists alone. In an institution of advanced, specialized study, the emphasis is on the specialist with years of experience. In the undergraduate school, there is room on the instructional ladder for young people who can serve as tutors and instructors.

Education in Israel, then, seems to follow the pattern of so many other phases of life in Yishuv. In this field, as in others, the need is for a sudden, mushroom growth. Yet Israel cannot afford the relatively haphazard expansion characteristic of most growing states. In Israel all this development will have to follow definite, considered plans. To this endeavor some of Israel's best minds are now dedicated.

SODOM TO PRODUCE CHEMICALS AGAIN

By GENE CURRIVAN

(From *The New York Times*.)

SODOM, Biblical spot on the southern end of the earth, is preparing once again to serve the world with its chemicals. It was from there that the world's most ample supply of potash—used for explosives in wartime and fertilizer in peacetime—was exported.

Despite the fact that it was isolated for almost six months when the Arabs captured the northern Dead Sea plant at Kallia, near Jericho, and cut off this plant from the rest of the world, it is expected that in three months potash will again be available.

When war came, the desolate little spot, 1,392 feet below sea level, became an armed camp. Women and children were evacuated whenever possible by air-lift or convoy, but able-bodied men remained as soldiers. They dug themselves into salt cliffs in the general area where, Biblical history says, Lot's wife was turned into a pillar of salt, and prepared for any siege.

The natural caves of salt helped considerably, and there was also a valuable strategic point in their favor. To reach

them the Arabs had to traverse almost three miles of salt flats like those at Salt Lake in Utah.

When war started last May, the main plant of the Palestine Potash Works at Kallia was producing potash, salt and many vital chemicals, but it was overrun by the Arabs and ceased to operate. What damage the Arabs failed to do the Israelis completed before they fled southward along the Dead Sea to the site of Sodom. There was no other exit.

The plant, which concentrated on potash, ignoring salt and other possibilities because of its remote position, also had to close when it was hemmed in.

The so-called commercial water needed for washing salt from potash was formerly supplied by the Arabs from Safi, but this has been stopped. If it is resumed, work could begin shortly, but this depends largely on the outcome of the Israeli-Transjordanian talks. Meanwhile, it is hoped that sufficient water can be brought from Israeli sources to get the plant in operation again without depending too much on Arab cooperation.

WHEN we speak of the progress of art in Israel, we must view it from a relative point of view. Such orchestras and museums as there are in the United States do not as yet exist in Israel.

Israel's creative art is a product of several decades. But taking that into consideration it may be said that Israel's achievements are stupendous. The Philharmonic orchestra, founded 12 years ago by the violinist, Bronislav Huberman, was conducted during the first two seasons by Arturo Toscanini. Later, many conductors of note led the orchestra, among them men like Dobrovin, Munch, Rosenstock, Molinari, Leonard Bernstein. There could have been many other celebrated leaders but the symphony did not choose to invite them because they were baptized Jews. To the people of Israel an apostate is not welcome.

The membership of Israel symphony includes musicians and composers of note. Although numerically small, it is the pride of every conductor. Fifteen or twenty years ago the favorite composer of the Israeli music-lovers was Tschai-kowsky. Today, the announcement of a symphony by Brahms attracts a capacity audience. The Israeli concert-goers demand music as complex as Schoenberg and Hindemith.

Israel has a number of talented composers — Ben Hayim (Frankenburger), Walter Sternberg, Boskovitch, Kaminsky (the latter two are members of the orchestra), Jacob Gruenthal, Lavry. Unfortunately, their music is practically unknown outside of Israel. A performance of Ben Hayim's second symphony was given last year at the international music festival in Prague and was very successful. A quartet by Portosh was awarded the Coolidge prize in America, and was played for a New York audience. But in general the works of the Israel composers are unfamiliar. Let us hope that the government of Israel will do its utmost to acquaint the world with the achievements of its creative musicians.

The Israeli composers came from Germany, Austria, Poland, Russia and other countries, and the musical tendencies of those lands at first influenced their works. Now there is a musical language peculiar to Israel. This Jewish tone dominates symphonic music, and above all, the Israeli songs. The melodies, hitherto

evolving from the Russian gypsy romance, the soviet *tsbastushky*, the German post-war *lied*, and Roumanian *doina*, have undergone a transformation. Among the many songs of Zeira, Wilensky, Postolsky, Govochoy, Sambursky, Pugatchov, Weiner, Levy and others, the Jewish character is strongly felt.

A number of Israeli musicians are now in this country, among them Zigi Weisenberg, Ella Goldstein, Yahli Wagman, Menahem Pressler, Zevi Zeitlen, Robert Stahrer. Israel has many schools of music with an enrollment of about 2,500. It has produced concert pianists and violinists who are quite popular. The young pianist, Pnina Zaltzman, born in Tel Aviv, a pupil of Cortot, will shortly make her debut in New York. The violinist, Peleg (Polack), is often heard in programs of sonatas together with the pianist, Partosh. They remind one of the performances of Adolph Bush and Rudolf Sirkin.

Chorus music in Israel has shown marked progress. Up to outbreak of the Arab-Jewish conflict there were over a hundred choral groups, with conductors supplied by the Histadrut. The outstanding choral leaders in Israel are Lampel, Kaplan, Avigdortchik, Brandman.

Chamber music is very popular, and concerts given in the Tel Aviv Municipal Park, in the Bezalel Museum and in Jerusalem attract large audiences. Israel has a branch of the International Society of New Music, which performs the work of the "modernists," Hindemith, Schoenberg, Copland, Gershwin and others.

There are opera performances in Israel, mainly of the works of Verdi, Puccini, Rossini and similar favorites. A few years ago an original opera was presented, "Dan Hashomer," by Mark Lavri. Although influenced by Puccini, it is also characteristic of Israel.

The museums in Israel are small in size, but of a high standard. In the Tel Aviv museum you can find the paintings of Liebermann, Lesser, Uri and Israels. A prominent place is occupied by a Rubens painting. The Bazalel museum in Jeru-

A True Jewish Art is Developing in Israel For the First Time Since the Dispersion

THE ARTS IN ISRAEL

By DAVID MIZRACH

Translated by Leo Shpall

salem displays a rich collection of ritual articles as well as priceless paintings. At present there are several hundred painters in Israel—not all geniuses, but most of them are endowed with extraordinary talent. Among the most promising ones may be mentioned Litwinowsky, Goldberg, Rubin (Israel's ambassador to Roumania), Steinhart, Moukadi, Fraenkel, Brownstein, Hannah Ticho.

Architecture, the crafts, the theatre, the dance and literature have undergone the same process of transformation. In 1933, when the building industry in Israel was at its peak, the architects, for the most part Central Europeans, brought with them the European style of architecture. The tendency was to build apartment houses facing the sun. As years passed, the architects came to the conclusion that the style which was popular in a European metropolis was not suited for Tel Aviv or Haifa or for ancient Jerusalem, the Emek and the Galil, and new forms are now being created.

The crafts in Israel show a fine development. The art began with the manufacture of menorahs, ram's horns (shofars), reproduction of the wailing wall, Rachel's tomb, the Tower of David, etc. Now there have been added modern cameos, pins and other decorative pieces. It is too bad that they are expensive and cannot find a popular market. But this may be changed when the economy of Israel is stabilized.

A great deal should be written about the dance in Palestine. During the past ten years Israel has developed dancers who give expression to the suffering and joys of the people in peace and war. Many came from European lands and brought with them the traditions of the Russian classic ballet and the schools of Dalcroze, Mary Wigman, Isadora Duncan and the Joos Ballet. But, as in the other arts, an Israeli spirit is evolving. Two dance festivals held in recent years indicated that definite progress had been made.

[Continued on page 22]

The following article is reprinted from the informative and lively AMERICAN FUND NEWS, published by the American Fund for Palestinian Institutions.

THE first Hebrew periodical, *Torath Zion*, appeared in Palestine in 1862, published by Aryeh Leib Horowitz and Joel Moshe Solomon, but soon moved to Paris when it was reorganized as *Halevanon*.

Israeli journalism, however, really dates from the establishment of *Chavatzeletb* (Lily) which existed for over 40 years and greatly influenced the life of the Yishuv. It was published by Dov Frumkin, father of the well-known Judge Gad Frumkin.

The period from 1863 to 1913 saw 62 different periodicals. Of these 46 were printed in Hebrew, 8 in Yiddish, 7 in Ladino and 1 in German. The latter was called *Nachrichten Aus Palestina*, and its publisher and editor was Prof. Heinrich Loewe, the present director of the Achad Haam Library in Tel Aviv.

Eliezer Ben Yehuda, commonly referred to as the father of modern Hebrew, published 16 periodicals of varying character of which only *Hatzvi* lasted for any considerable length of time. To Ben Yehuda goes the credit of being the first publisher of a daily Hebrew paper in Palestine, launched in 1910. The careers of important Palestinian journalists, now no longer among the living, began with Ben Yehuda's paper—Bar-Drora, Kadish Juda Silman, Lufbahn, and Ben Yehuda's own son, the late Itamar Ben Avi, who attempted to modernize the paper in accordance with the concepts of his time. This paper was not long-lived. The community was small and poor and not sufficiently ripe for a Hebrew daily paper, and at that a modern one, with telegraphic news, foreign correspondents, etc.

In these days Israel is considered to have one of the highest "newspaper coefficients" in the world. In the State of Israel approximately 19 daily newspapers, some 30 weeklies and about 50 monthly periodicals are published including professional and trade journals, etc.

It is estimated that some 2,500 families are supported by persons engaged by the local press, including writers, type setters, distributors, etc. For a community of some 800,000 inhabitants, of

THE NEWSPAPERS OF ISRAEL

By GERSHON SWET

which a considerable percentage still does not have sufficient command of Hebrew to enable reading its press, this represents a much higher ratio than found in England, for example, not to speak of a number of other European countries.

The oldest of the current daily newspapers is *Haaretz* (The Country), founded in the year 1918 as *Chadasot Haaretz* (News of the Country), and later shortened to its present name. Its first editors were Dr. Samuel Pearlman, Dr. Nissan Touroff, Leib Jaffa, Vladimir Jabotinsky, and from 1922 to 1937, Dr. Moshe Glickson, a distinguished journalist with a profound understanding and knowledge of matters Jewish and universal. *Haaretz* is like the *Manchester Guardian*, a progressive, liberal newspaper in the most modern sense. In 1936 *Haaretz* was bought by Zalman Schocken (now in America, publisher of Schocken Books), and since 1937 his son, Gershon Gustave Schocken, has developed *Haaretz* into the largest newspaper in Israel.

Davar, the organ of the Histadrut (Federation of Labor), was established 23 years ago. Its first editors were the late Berl Katznelson and Dr. Moshe Bailinson, outstanding personalities whose influence in the labor movement is felt to this very day. The incumbent editor-in-chief is Zalman Rubashov, an orator and journalist of great stature. The readers of *Davar* are to be found in the main among the wide circles of the Israel labor movement. *Davar* is read in town and hamlet, and has become a sort of spokesman of the leading labor party, which has only recently begun to publish its own daily paper *Hador*.

Haboker has been in existence for about fourteen years. It represents the so-called right wing of the General Zionists. It is the paper read by the industrialists, orange growers, merchants, etc. Its editors have been Dr. Fritz Fischl Bernstein and Joseph Heftman. Since Dr. Bernstein's cooption to the cabinet of Israel, Mr. Heftman is the sole editor. *Haboker* is a well-established paper with

Israel Has A Prolific Press and of A High Standard

a good news apparatus, but with a certain inclination toward the sensational interpretation of news.

Hatzofe is the Mizrahi organ, in existence for about ten years. It is not a large paper but is well run and possesses several rather fine journalists on its staff, led by its editor Rabbi Meir Berlin, and including S. Daniel and others. Modest in scope, it nevertheless wields a strong influence over its readers.

Hamishmar came into being six years ago as the organ of the Hashomer Hatzair. It is now the organ of the Mapam, the coalition party which includes Hashomer, Hatzair, the opposition faction of Mapai, called "Siyah Beth" and the Left Poale Zion. In the few years of its existence the *Hamishmar* has made a respected place for itself. It seeks to accomplish the dual purpose of a party voice and an information medium, and devotes a proportionately large section to cultural and literary matters. Its contributing editors include Avraham Schlonsky, one of the leading literary figures of the community, Leah Goldberg, poet and essayist of note, and others.

Hamashkif, founded about ten years ago as the organ of the Revisionists, has recently experienced a split. Part of its editorial staff has gone over to *Cherut*, the mouthpiece of the new movement of the same name, led by Menachem Beigin. *Hamashkif* enjoys the participation of writers prominent in the Revisionists circles, among them such eminent journalists as Wolfgang, Von Weisel, Abba Achimeir, and others.

Kol Haam is a Communist paper. Their newspaper has been appearing for barely two years and is managed by its party leaders, Esther Vilenskaya, Meir Villner, Shmuel Mikunis.

All the publications mentioned above are morning papers. The evening papers are a chapter in themselves. During the war there suddenly appeared in Israel

seven evening sheets. Almost every hour a different paper would come out. The oldest of these is *Yedioth Achronoth* (the Latest News), based on sensational news, and was published by Dr. Azriel Carlebach, a talented and vigorous journalist. Last summer the editor and the entire staff left the paper and established their own evening paper which they call *Yedioth Maariv* (Evening News). There are a number of other evening sheets such as *Yom-Yom* (Day-by-Day) of *Haaretz*, and the evening editions of *Davar* and *Haboker*.

These constitute the Hebrew press.

For fifteen years there has been appearing in Palestine a daily English paper, *The Palestine Post*, whose chief purpose it was to keep members of the British Administration informed of current events in the country. It is admirably run under the leadership of its editor, Gershon Agronsky. With the liquidation of the Mandatory and the establishment of the State of Israel the objectives of the publication are altered. It is now the paper of those who have still not mastered the language of the country and for tourists.

For those who do not as yet read Hebrew there are two more dailies. One of these is in German, serving Jews who have migrated to Palestine since 1933. Many of these were in the "over-50" age category and there was little hope that they could acquire the new language. A considerable percentage of these, it must be said, have in time learned Hebrew, at least sufficiently well to be able to read the Hebrew press.

There is also a weekly, *Die Neue Welt*, published by the Left Poale Zion, and in existence for the last fifteen years, which appears in Yiddish. The paper has a very limited circulation.

The standard of the Hebrew daily press is high. The calibre of journalism is good, and the information reliable and authoritative. The local press is served by all world telegraphic agencies. The larger newspapers maintain their own correspondents in Europe and America, who keep their papers informed of important events. An important source of information in Israel is the radio. It is possible to hear, almost uninterrupted by atmospheric disturbances, constant radioed news 24 hours a day from London, Moscow, Paris and New York.

All Hebrew papers, with the exception of *Yoman* (Diary), which is issued by Agudath Israel, the ultra-religious

group, and outside of the *Palestine Post*, which appears in Jerusalem, are published in Tel Aviv.

AIR PROGRESS IN ISRAEL

THE first mention of flying in connection with Jewish Palestine is believed to have been made by the Tel Aviv lawyer, Israel Shohat, who, during a visit to Paris in 1930, astonished M. Leon Blum by saying that airmen should be trained by the Yishuv.

The practical beginnings go back to 1932 when attempts at gliding in the Haifa Bay area were made under a British Army officer.

Four Jewish flying clubs were formed in 1935 — the Palestine Flying Club, "Hashahar" (Dawn), in the Jordan Valley settlements, one in Haifa and another in the Emek. These were amalgamated in 1937, and branches were later established in Jerusalem, Rehovot, Hadera, Upper Galilee and elsewhere. It was in 1935 that actual flying was begun with two gliders brought from Germany.

The first airplane taken up by a Jew in Palestine is recorded in 1936, in which year the Aviron Company was founded and a flying school was opened at Afikim, in the Jordan Valley. The school's first course of instruction was completed three years later when ten pilots were licensed.

During the Second World War the British authorities at first refused to accept Palestinians for the R. A. F. In 1941, however, 40 were accepted, some of whom later took part in air battles. These, together with others who received training and combat experience in other of the allied armies, and a few members of Palmach who trained secretly at Naan settlement, were to form the nucleus of the Israel Air Force.

Israel now has a General Council for Jewish Aviation. Affiliated with it is the "Maof" Company for the construction and repair of air machines belonging to the Flying Club. Its services have been used by the Israel Air Force during the present struggle. Another affiliated body is "Nahat" (Nashim Hovevei Teufah)—Women Friends of Flying). Its 2,000 members in Tel Aviv and 2,500

in Haifa have assisted in the purchase of planes for the Club.

A third affiliation is "Ganai" (Gdudei Noar Teufati—Youth Flying Units). Its members, from 14 to 17 years of age, are given instruction in the elements of gliding and flying.

The Israel Flying Club has so far trained some 300 gliders, 120 pilots and about 1,000 youths in general duties connected with flying. It operates 12 gliding machines and has acquired for the Israel Air Force five training planes and two air ambulances.

POSTAL PROFITEERING

One of the old trees in the Rothschild Boulevard in Tel Aviv has been dubbed "the Parliament" for it serves as a news-post. People stop to read the news.

A man reading the news one morning said: "This new tax law is a truly draconian law."

"How then do you expect the government to get its budget and cover its expenses?" asked his neighbor.

"There are many sources of income without this one," he answered. "Take, for instance, the Post Office. It alone is a tremendous source of income."

"What profit does the Post Office make when a one-piaster stamp sells at a piaster and a two-piaster stamp sells at two piasters?"

"I see, my friend, that you know nothing about political economy. A one-piaster stamp entitles the sender to send a twenty-gram letter. However, the average weight of the letters sent is five to six grams. Here you have a profit of 300-500 per cent."

—From *American Fund News*.

The "Review" is a good means of introducing your friends to the Brooklyn Jewish Center. You may get a few extra copies from the Center office to pass on to them.

A FEW bright and intelligent artists took early advantage of the liberation of Safad and availed themselves of the splendid opportunity to establish the beginning of an artists' colony there. Hearing of this, I took the first bus to Safad.

It was evening when I met Castel, Holzman, Zaretsky and his wife and Mrs. Haim, and I was to be shown the beginnings of the artists' colony. The streets in the old part of the town were completely unlit, except for the bright corner near the "Villa Castel" in Rehov Hatzayarim (Artists' Street). I almost broke a leg climbing down the steep cobbled slippery paths, but lo and behold, we landed in an enchanted garden, the most romantic of places, fenced off by a wall and to which one obtained admission through a wrought-iron gate, all like an old Capri villa. There were ancient trees, plants, pieces of raffia matting; the walls were covered with a collection of what you might call "junk" if you don't happen to like Arab trays, jugs, plates, nargilahs, coffee grinders, and such like. A staircase led into a large room with a vaulted ceiling, and the whole interior was like one of Matisse's oriental pictures, with beautiful Persian carpets and paintings on glass, and delightful old lamps for oil and candles, for the place is devoid of electric light and running water. There is a well, and you must go on living as your forefathers did in Biblical days.

I had the feeling that Castel had deserved this place and fitted it well. His family first settled in Safad 450 years ago, and his spirit belongs to the place. He is sombre and sharp. He is one of our most serious and talented artists, unafraid even of striking out in a new line with his paintings shown at the Museum, which are, however, in their technique, a development of his earlier manner of painting. What a long way he has travelled since his small and modest exhibition in London in 1929!

And here was Holzman, always full of joie de vivre, bursting with good health from outdoor painting, doing as many as two water colors in a day. His colors are bright and pleasant. After a morning's painting his appetite is spectacular and contagious.

Zaretsky was quiet, drawing in the sharp brisk air and persisting in wearing summer clothes notwithstanding the bit-

ing cold. Perhaps he wishes to harden his spirit to the metal-iron-steel-blue-grey of his earlier paintings, quite unlike his latest works, done on a large scale in sweet pastel colors.

So there we were, all anxious to secure a quiet spot where we could concentrate and work without being disturbed by the world around us.

But, as in all things, first come, first served! Castel, Holzman, Mrs. Haim, Sigarb, Lubin, Frankel and a few others had heard of this opportunity in time, they arrived and succeeded in occupying the few houses which were left undamaged.

There was nothing planned or premeditated, and I fear that the ambition of the township to raise a second "Quartier Latin" will be nipped in the bud, since no other artists can now obtain anything. I found everybody extremely reticent about the source and methods of allocation, and was on the point of leaving when I was told that it was the Custodian of Enemy Property who had authority to rent out rooms or houses deserted by the Arabs. All you had to do was to find something suitable and apply for a lease.

So I rose with the sun and began climbing through narrow streets and passages, steps, staircases, vaults and cellars. I twisted my ankles a dozen times, I slid down mossy cobbles, I just stopped myself falling through a cracked ceiling. I was marvelling at the thoroughness and the physical strength of our young Army. Not a room, not a door or window that was not smashed, broken or damaged. There must have been house to house—nay, room to room—fighting in every street and passage before the old town was conquered.

On my way to a few isolated houses a hunchbacked cripple stopped me excitedly. "Don't go there!" he shouted, "there are still loose electric cables and mines and a man was killed on the spot there a few weeks ago!" I hesitated and turned slowly back, when I saw a few

Israel Now Has Its Own Colorful Artists' Colony

A BOHEMIA IN SAFAD

By S. M. V.

men emerging from some of the houses, carrying bits of furniture still lying about. They simply had not wanted to be disturbed, and posted a sentry.

I came to the Custodian's Office dead beat, only to find that Mr. Sprinzak had been to Safad and had decided first to settle refugees there. Whatever was left might eventually be rented to artists. But each person was to carry out his own repairs, enter into a contract of lease for three months with the condition that the Government could vary, cancel or annul the lease at its own discretion.

New Immigrants

I thought that many an immigrant of former days must envy the newcomers. It is true, these latter had perhaps gone through terrible hardships in concentration camps (not so, however, those coming from Rumania, Yugoslavia, Bulgaria and Hungary), but they were not being called upon to build roads, sleep in tents and wait for their saplings to bear fruit.

In my presence, an immigrant from Yugoslavia came in scolding the officials. He said he had been promised a flat and he had not been allocated one! Well, he had no intention of awaiting official decisions. He had occupied a flat by himself. If they didn't like it, they could try to move him out again. In fact, our Government has anticipated most needs. One man told me that he was an electrician from Rumania. He had received a flat, a beautifully fitted open store, and as there were many repairs to be carried out after the blastings in town, his time was fully occupied and he was earning a good living.

The intention of the Government is to populate the District closely, to found industries, factories, develop trades in the vicinity and to have all factory hands on the spot. Good-bye to artists' hopes of a quiet nook!

—From *Zionist News-Letter*, published in Jerusalem.

Mr. Hanoach is the former editor of the Israeli BAMAH and a director of Habimah's cultural activities.

Like the Other Arts, the Israeli Theatre is Developing New Forms

THE two oldest established theatrical companies in Israel, Habimah and Ohel, have so far produced about 150 plays, of which only about half deal with Jewish subjects and of these, some were translated from Yiddish. There have been isolated attempts at original Hebrew plays dealing with the life of the country, but most of them have been quite successful. On the other hand, during Habimah's early days in Moscow, it produced plays reflecting the Messianic ideal and Jewish mysticism, such as "The Wandering Jew," "The Dibbuk" and "The Golem," which have become classics in its repertoire. Much the same is true of the early days of Ohel in Palestine. Their plays such as "Jacob and Rachel," "Jeremiah" and "Sketches from Peretz" (the great Yiddish classic) contain the elements of a national repertoire. In the course of time, however, there was a growing demand from the Palestinian public itself for universal drama and for European or American plays "of the times." Meanwhile, however, times in Palestine have changed at an unpredictable tempo and what passes for a play "of the times" elsewhere, appears trivial and shallow when shown before an Israel audience of today. At the same time, there has been a demand for the rejuvenation of the Hebrew theatre: people want to see young talent trained and given an opportunity to appear on the stage.

Before the establishment of the State of Israel, Habimah went on a tour of the Jewish communities of the U. S. A. Prior to its departure, it had been beset by internal difficulties, which grew more acute following its return. A crisis ensued which stopped all performances for several months and finally a Public Committee had to step in to compose the differences. The root of the trouble lay in a revolt against the collective principle, which is one of the main elements of the Hebrew theatre in general and in which it differs both economically and artistically, from most theatrical companies in England and America. The difference is very like that between the collective settlement and the private farm. The principles on which Habimah is run are as follows:

THE THEATRE IN ISRAEL

By G. HANOCH

1. The theatre is not the private property of an individual or share-company, but of the members of the collective.

2. The management is elected by members at an annual meeting.

3. The final decision on all matters, artistic as well as economic (including the choice of repertoire and producer and the casting of parts), rests with the General Meeting at which all members have an equal vote. On the other hand, the management, Art Committee and producer can offer suggestions, which carry a certain amount of weight.

Unquestionably, this principle has certain great advantages, which stood the Hebrew theatre as a whole in good stead under difficult pioneering conditions—just as the Kevutza (collective settlement) did in creating and improving Jewish farming in Palestine. Moreover, the collective principle of the Hebrew theatre is closely bound up with the Russian system of Stanislavsky, on which both Habimah and Ohel are run. This is the *ensemble* system, according to which the chief importance lies in the company as a whole, the perfection and general level of the play as a whole counting for more than the prominence accorded to a star performance, as is the case in the commercial theatre and in films. An *ensemble* with a specific form of training and style is also suited as the nucleus of a national or state theatre. This was the path followed by the Russian State Theatre, the French Comédie Française and, to a certain extent, by the English Old Vic. But there are also certain advantages in the ordinary theatre based on the European or American model which draws its cast freely for a single season or for a single play. In the first place, actors can be selected for parts in a play or film on the strength of their individual aptitude only, which tends for freer and more natural acting. In a closed company, on the other hand, the choice of actors to fit a particular role is more limited, and for that reason many a good play has to be rejected because

of its unsuitability for members of the group. The main disadvantage, however, as displayed by the Habimah, is that the limitation of choice causes the company as a whole to go in for more stilted and symbolical ways of acting, which is out of harmony with the spirit of the public of present-day Israel who evince a natural preference for more realistic acting.

The only way to achieve a solution to this problem—that is to say, to find a synthesis of the possible elements of both systems—would seem to be to set up a dramatic school under the aegis of the traditional national theatre and to foster the development of studios for students of the school, as is done by other national theatres. Actually, it was with this in mind that Habimah started a dramatic school, some years ago, following earlier attempts to train young actors. The plan was for each class to be examined on completion of the course, following which the successful students would be accepted into Habimah, where they would constitute a sort of secondary company of young actors for whom a repertoire of plays would be selected for their literary value without undue attention to box-office receipts. Then, they would gradually be absorbed into the company proper. But, whether it was for lack of public support for the school or of adequate support on the part of some of the old-time members of Habimah, the plan was not fully implemented. Only about half the students of one class—seven or eight in all—succeeded in getting onto the stage. Then, when war broke out, they were all mobilized into the forces, some of them joining Army theatrical groups.

A number of young actors have also been trained and accepted by Ohel and Matate (Satirical Theatre), and the Chamber Theatre, a comparatively new company, has absorbed others, including some from the Habimah Studios. But the need is, nevertheless, felt for a State

School of Drama to be run in conjunction with the old established theatres.

On the question of the collective principle and the choice of repertoire, Habimah has so far only found a temporary solution. A management has been appointed for one year, with control both of artistic and financial affairs and is independent of the General Meeting. Different gradations of salaries have been fixed for the actors and several other temporary changes of a like nature have been introduced.

Habimah's repertoire this year is marked by two features. Of its old plays, it is only producing those which have Jewish subjects and is putting on two new original Hebrew plays. One of them, "In the Steppes of the Negev," is by a young writer named Yigal Mossinsohn, at present an Army Education Officer, who has won a reputation for himself for his books on life in the Haganah. The other is "The Youth of Mikhal," a Biblical play on the subject of King Saul's daughter, by Ashman.

Ohel, the Workers' Theatre (under the direction of Moshe Halevi), put on two new plays at the beginning of this season. The first was "The Big Four" by Georges Ronald, a topical French play, and the second, an original play called "Guardians of the Walls" by Yehoshua Bar-Yosef, a Hebrew writer who has produced several novels and volumes of short stories, mainly about the Oriental Jewish communities of Palestine. Another play by this author, "In the Lanes of Jerusalem," was staged by Ohel a few years ago.

The Chamber Theatre, in which most of the younger talent is assembled, is directed by Y. Passovsky, previously of the Czech stage. This company goes in for lighter plays than the Habimah and Ohel and perhaps goes further than they in satisfying the younger theatre-going public and the theatre needs of the day.

A strong surge towards topical subjects recording the storm and stress of everyday events can be seen in the amateur theatrical groups that have sprung up from the ranks of the Army, who display both originality and talent. There are seven or eight Army theatrical groups, some of whom give performances in fixed areas while others tour the country. Some of the actors are graduates of the Habimah School, while others have been

drawn from dramatic circles in the "Gadna" (Youth Battalions—a training ground for future soldiers) and the Haganah.

One of the latest shows by Chizbatron—the first and most popular of the Army theatrical groups—is known as "Searching for Tomorrow." The curtain rises

to show a number of people running about the stage trying to find the "right note" with the aid of tuning-forks. They finally find it and begin to act a scene out of their own lives. There seems to be an element of symbolism in this, which points to the change that is coming over the Israeli theatre as a whole.

SAMPLINGS OF ISRAELI HUMOR

An official of Hakirya when told to open all mail addressed to Moshe Shertok, Minister of Foreign Affairs, and route it to the appropriate undersecretary, applied it even to personal letters from Mrs. Shertok.

Israelis, with the neat Jewish talent for deflating the pompous before it becomes ominous, have their little jokes about the Capital named Hakirya.

It is called Hakirya, they say, because addressing its officials is tantamount to "talking to Kir"—which means "wall" in Hebrew.

They also call the capital "Pakidstan"—Pakid, in Hebrew, means an official with an inclination to bureaucracy.

Said mother to her boy Yitzhak (age three): "If you don't stop I shall spank you . . ."

"Then, I shall sing Hatikvah and you will have to stand up."

A Tel Avivian poet met the wife of a novelist friend who was in Jerusalem; the poet asked the wife what the novelist was writing:

"Very bad," she answered.

"Exactly," said the poet, "he always does."

Daliah (age four) spoke about the truce. Her father asked her:

"What is a truce?"

"When all the airplanes in the sky are ours."

Of Moshe Shertok, Tel Avivians say that "if he is shown an advance draft of the Constitution, Israel will remain in-

definitely without a Constitution; Shertok will spend the rest of his life correcting the punctuation."

Israelis gripe about taxes. Their target is the treasurer, Eliezer Kaplan, a humorless and hard-boiled individual. Ministers complain that they could accomplish much more "if only, like Moses, we could smite the rock of his heart and make a budget flow."

Kaplan has been accused by the wealthy of soaking them: "His tax policies will soon convert the country into a veritable paradise—all we will be wearing is fig leaves."

DUTY ON GIFTS TO ISRAELIS

THE following statement regarding gift packages to Israel was issued by Mr. Arthur Lourie, Consul General of Israel in New York:

"The customs duty for standard food parcels varies from \$1.20 to \$1.60 while clothing is subject to a tax of 35 per cent.

"These regulations have been in effect over a long period of time.

"It must be understood that the people of Israel, having come through a critical and costly struggle for survival, are now living under and have readily accepted a regime of severe austerity. Food is subject to rationing and all residents are restricted in the amount they may purchase. Clothing is being manufactured under a utility planning scheme.

"It follows, therefore, that anyone who receives a gift parcel of food and clothing from relatives outside the country may equitably be expected to assume the customs duty which the general population is called upon to pay.

NEWS OF THE CENTER

Hebrew and Religious Schools Conduct Model Seder

On Thursday, April 7, 1949, the Hebrew and Religious Schools of the Brooklyn Jewish Center arranged a Model Seder, or festive Passover meal for 300 students and guests.

The Seder tables were decorated by the P.T.A. committee, headed by Mrs. Julius Kushner.

The Kiddush was recited by Alan Schaeffer.

The traditional four questions were asked by Lawrence Horowitz, Myra Nelson and Arthur Teig.

The others who participated in the ceremonies were: Barbara Gross, Allan Gottlieb, Conrad Lefkowitz, Paul Kushner, Jerome Kern, Amnon Orent, Arthur Rudy, Bernard Salevitz, George Steinberg, Robert Spevack, Charles Schwaeger, Richard Weinberger and Helen Wein.

The singing was led by Mr. Sholom Secunda.

In honor of the event, the P.T.A. presented our schools with a special Seder dish and Matzoh cover.

Young Married Group Elects Officers

The following officers were elected at the last meeting of the Young Married Group held on April 7th: Chairman—Herbert Carr; Secretary—Milton Spatt; Corresponding Secretary—Roslyn B. Chaiken; Treasurer—Eddie Goldberg; Co-chairmen of Host and Hostess Committee—Mr. and Mrs. Eddie Goldberg; Chairman, Program Committee—Sol Rosen; Honorary Member of Executive Committee—Rabbi Manuel Saltzman.

Junior Club Activities

DURING the month of April the clubs had a very interesting session. On April 2nd and 9th they devoted their meetings to the discussion of the significance of Passover in the light of present occurrences in the world at large and Israel in particular. They emphasized the idea of freedom and what it means to the people of Israel today. On April 16th each club had a Model Seder. At that Seder the leaders explained to the mem-

bers the meaning of the Seder service. Each club had a Passover plate and sang Passover songs, while the girls' clubs ended the meeting with Palestinian dances. In addition to the regular meeting, the Shomrim and the Tzofim had a basketball game. The closing session was held on April 30th. At the closing assembly, a summary of the year's activities was made. The members of the clubs took part in the program, and with the singing of Hatikvah the clubs closed their session for the season.

Inta-League Clubs Report Interesting Sessions

DURING the past month the Inta-League Girls and Boys Clubs had some very interesting and enjoyable programs. At one of their sessions the Inta-League basketball team played against the basketball team of Junior Congregation, Temple Sons of Abraham of Boro Park. Our team lost this most thrilling spectacle, the score ending at 33-32, but the evening was enjoyed by all present. Alvin Goldberg coached our team. Other programs of great interest were the ones commemorating the "Battle of the Warsaw Ghetto" entitled "We Shall Not Fight" written by Howard Fast and the program celebrating the festival of Passover.

Center Academy Registration Now Open

REGISTRATION is now open at the Center Academy for the School year beginning September, 1949. There are several vacancies in the Kindergarten and First Grade. Please apply to the office of the Center Academy in the Brooklyn Jewish Center.

Congratulations

HEARTY congratulations and best wishes are extended to the following:

Miss Florence Gallant of 652 Bradford Street upon her engagement to Mr. Jack Shinder.

Mr. and Mrs. Nathan L. Goldstein of the Hotel Granada on the engagement of their son, Joseph Z., to Miss Sybil Redlich.

Mr. and Mrs. Roy M. Leibler of 706 Eastern Parkway on the engagement of their son, Sheldon P., to Miss Joyce Arline Small.

Miss Doris Mines of 456 Crown Street on her marriage to Dr. Alexander Zabin on April 10th. Miss Mines is the daughter of the late Mr. Jacob Mines.

Dr. and Mrs. Irving L. Moskowitz of 290 Montgomery Street on the birth of a daughter, Ellen Mae, on March 27th.

Mr. Jerome J. Ossip of 9209 Avenue B on his engagement to Miss Audrey Herman.

Mr. and Mrs. Samuel L. Pomerantz of 1304 President Street on the marriage of their son, Howard E., to Miss Ethel Laura Sanders which was held at the Center on April 3rd.

Mr. Jacob Rosen of 919 Park Place on the celebration of his seventieth birthday on April 20th.

Dr. and Mrs. Bernard Smulow of 225 Eastern Parkway on the engagement of their daughter, Jacqueline Diana, to Mr. Gurson W. Berse of Westfield, N. J.

Mr. and Mrs. David Wald of 706 Eastern Parkway on the engagement of their son, Seymour S., to Miss Natalie Joy Cherny.

Sabbath Services

FRIDAY evening services at 6:00.

Kindling of candles at 6:29.

Sabbath services, Rosh Hodesh Iyar, Parsha "Tazria" - "Mezora," Leviticus 12:1-15:33—Numbers 28:9-15, Prophets-Isaiah 66:1-24, will commence at 8:35 a.m.

Mincha services at 6:00 p.m.

Rabbi Levinthal will preach on the weekly portion of the law.

Cantor Sauler will officiate assisted by the Congregational Singing Group under the leadership of Mr. Sholom Secunda.

Rabbi Gerson Abelson will continue his lectures in Yiddish this Saturday afternoon at 5:15 p.m.

Daily Services

MORNING services at 8:00 o'clock.

Mincha services at 6:00 p.m.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

ALBERT, MISS BERNICE

Res. 4215—15th Ave.

BERLIN, HARRY

Res. 1196 Eastern Pkwy.

Bus. Fund Raising, U.J.A.

Married

Proposed by Dr Julius J. Kahn,

Dr. Irwin Sparer

BROOKS, EMANUEL

Res. 1396 Carroll St.

Married

Proposed by Zelda Held

EBER, KALMAN T.

Res. 284 Hinsdale St.

Bus. Revenue Agent

Single

Proposed by Sid Spatz,

Sam Horowitz

ELLENTUCK, MISS JANE B.

Res. 36 Sterling St.

Proposed by Ruth Ehrlich

EPSTEIN, RUBEN

Res. 195 Grafton St.

Bus. Children's Wear, Babylon, L. I.

Married

ESTREN, RALPH J.

Res. 1622 President St.

Bus. Liquor, 575 Van Siclen Ave.

Married

FORTINSKY, MURRAY

Res. 320 Eastern Pkwy.

Bus. Diamond Cutting, 71 Nassau St.

Single

GOLD, CHARLES

Res. 170 Hawthorne St.

Bus. Exporter, 15 Moore St.

Married

Proposed by Leo A. Tallering,

Herbert Okoskin

GOLD, ISIDORE

Res. 202 E. 94th St.

Bus. Insurance

Married

Proposed by Nat Bernhard,

Sol Palley

GOLDSTEIN, HERBERT

Res. 80 Clarkson Ave.

Bus. Building, 2247 Church Ave.

Single

Proposed by Irving R. Chandler

GRANOWITZ, MISS RUTH

Res. 867—44th St.

JOSEPH, MISS LILLIAN D.

Res. 178 Amboy St.

Proposed by Marilyn Chaliff,

Pauline Magid

KATZ, LEONARD

Res. 431 Pennsylvania Ave.

Bus. Infants Wear, 469 Vermont St.

Single

Proposed by Louis Weber,

Nathan Apse

KLEBANOW, BERTRAM

Res. 619 Montgomery St.

Bus. Travel, 6 W. 48th St.

Single

Proposed by Nathan Klebanow,

Abe Mann

KLEIN, MISS ELEANORE

Res. 202 E. 91st St.

Proposed by Sylvia Lichtman,

Thelma Spruck

LANE, MORRIS J.

Res. 272 Saratoga Ave.

Bus. Pharmacist

Single

Proposed by Murry Kurss,

Evelyn E. Feinberg

PERLOW, MISS BEATRICE

Res. 49 Tapscott St.

Proposed by Selma Hallem,

Helen Brasner

RICKARD, MISS EDITH

Res. 1586 W. 3rd St.

Proposed by Betty Engelhard

SCHWARTZ, MISS SELMA

Res. 209 Sullivan Place

Proposed by Shirley Lowe,

Harry Smoler

SCHWEITZER, MISS DORIS

Res. 1661 St. Johns Pl.

SPERBER, KARL

Res. 520 Eastern Pkwy.

Bus. Novelty Jewelry, 9 Maiden Lane

Single

Proposed by Frank F. Rose,

Irving Kramer

STEIN, MISS SOPHIE

Res. 428 Newport St.

Proposed by Louis Weber,

Harry Gumer

STATMAN, JACK

Res. 641 Crown St.

Bus. Luncheonette, 383 Kingston

Ave.

Married

Proposed by Gerald Jacobs,

Abe Mann

STILLMAN, MISS SYLVIA

Res. 299 Berriman St.

Proposed by Elmer Riffman

WANDER, MISS LOUISE

Res. 1571 Sterling Pl.

Proposed by Irving Cohen

The following has applied for reinstatement:

ZOHN, MISS FLORENCE

Res. 608 Montgomery St.

Proposed by Rhoda A. Soicher,

Sylvia J. Sonnenberg

Late Applications:

GRIBOFF, MISS CHARLOTTE J.

Res. 196 Rockaway Parkway

LOEB, LESTER

Res. 582 Howard Ave.

Bus. Millinery, 30 W. 57th St.

Single

Proposed by Dr. Irv. T. Sparer,

Rubin Grolla

SCHAIN, HERBERT S.

Res. 270 Empire Bld.

Bus. Shoes, 47 W. 34th St.

Single

Proposed by Stuart Ain

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Hebrew Education Department To Meet May 3rd

A MEETING of the Hebrew Education Department will be held on Tuesday evening, May 3rd, at 8:30 o'clock. Members of the committee are requested to please attend.

Acknowledgment of Gift

WE ACKNOWLEDGE with thanks receipt of a donation for the purchase of Prayer Books from Mr. Morris Rosen in memory of his wife, Ann Rosen.

Junior League News

THE next meeting of the Junior League on Thursday evening, May 5th, will be an Open Meeting. Center members eligible for this group are urged to join and partake in the activities of the League.

Make your reservations today for the Annual Center Dinner in behalf of the United Jewish Appeal on Thursday, May 12. Help the Center achieve its goal in this year's vital campaign.

PAGING SISTERHOOD!

For the first time in two thousand years, Pesach has a happy significance for Jews everywhere. "Mah Nishtanah," wherefore is this year different from all other years? A miracle has occurred, and we are privileged to see the Jewish State a reality. Deliverance from all persecution, be it Egyptian, British or German, is forever a thing of the past, and we can now enjoy our independence in a truly joyous celebration. Today, almost a year after Israel was reborn, another dramatic moment in the history of the world's youngest republic is hoped for—the blue and white flag of Israel may shortly fly over the United Nations along with the standards of the other fifty-eight nations, thus hurdling the last barrier to global recognition. We shall be not only a nation among nations, but an equal of every nation in the world. The prayer which we have uttered each year when reading the Haggadah, "L'shanah Habab B'yirusbalayim," takes on a new meaning—we are a free people, and "next year has become 'this year,' or any time when it is our pleasure to 'go home' to 'Artzenu'—our land of Israel.

SARAH KLINGHOFFER,
President.

General Meeting

Our meeting on March 21st was a tribute to the cultural accomplishments of our members, as well as the keen interest evinced in programs of Jewish content. The singing of the national anthems formally opened the program, followed by a Passover prayer read by Mary Kahn. Our president, Sarah Klinghoffer, welcomed the gratifyingly large audience, and urged them to repeat to absent members the attractive scope of Sisterhood meetings so that more and more women would attend. A brief business interval included a report on the phenomenal cultural and financial success of the Torah Fund Luncheon, the appointment of a nominating committee, headed by Hattie Roth, and including Rose Wiener, Gert Levitt, Lila Leonard, Bess Danziger, Jennie Levine and Bess Machlin, and several

Women's League announcements advising especially that we write to our Congressmen approving the change in the bill to increase the number of DP's admitted into the U. S.

In introducing the participants in our cultural program, Chairman Mildred Levine presented first, our own Lila Leonard, who proved, in her excellent and charming review of "Our Jewish Heritage," that she merited the high words of praise which preceded her discussion. Our next speaker, another member of our Executive Board, Jeannette Richman, although new to Sisterhood programs, endeared herself to the entire audience for her clarification of the subject, "The United Nations at Work," indicating on a map designed by herself the many ramifications of this body, and its ultimate effect upon the nations of the world. She noted particularly that Israel owes its present status to the existence of this organization. This informative survey was followed by the presentation of a stirring movie, "Land of Hope," with narrations by Jose Ferrer, Broadway star. In technicolor, the film took us on a trip through Israel of fifty years ago and now. Sisterhood thrilled to see what we Jews had accomplished, and what a beautiful home we had built. Since a delightful social hour had preceded the meeting, the "perfect day" ended with the drawing of the door prize, a book, "The Jewish Home Beautiful," won by Mrs. Schless.

Women's League. Sisterhood women are urged to attend an all-day conference and luncheon on Monday, May 9th, at the Jewish Theological Seminary, 3080 Broadway, and pay tribute to Lil Lowenfeld, who will take part in a discussion panel. Tickets are \$2.00. The Brooklyn Branch of Women's League, of which our Sarah Epstein is Vice-President, will hold their Annual Spring Luncheon on Thursday, May 19th, at the Ocean Parkway Jewish Center, at which Rabbi Aronsohn, President of the Rabbinical Assembly, will speak. See Sarah Epstein or Sarah Klinghoffer for tickets, which are \$2.75. Secure your Jewish music records and Jewish books through our Women's League.

Blind Day. Remember Jewish Day for the Blind, May 11, at the St. George Hotel. The committee, including Mrs. Elias Bernstein, Hannah Stark, Bess Danziger, Julia Kabram and Bertha Zirn are doing an admirable job. See them for the purchase of merchandise from the blind.

Nominating Committee. Submit any recommendations for members of our Executive Board to Chairman Hattie Roth, 44 Hampton Place.

Religious Committee. In order to add to the prestige of our Junior Congregation services, Dorothy Gottlieb and Sarah Kushner will meet with Rabbi Levinthal to make certain recommendations which they feel will attract more children to our services.

Programs. A vote of thanks, particularly citing the tremendous assistance given by him to Sisterhood, was recorded and ceded to our Music Director, Sholom Secunda, to whom we have learned to look for cultural guidance as well.

Kiddush (for Junior Congregation). April 23—Given by Mr. and Mrs. Julius Kushner, in honor of their 20th anniversary. April 30—Special kiddush, by Mrs. J. Füchs, in honor of son's Bar Mitzvah.

Cheer Fund Contributions

L. Lowenfeld—in honor of birth of new niece.

B. Greenblatt—in honor of 43rd anniversary.

E. Greenblatt—in honor of birth of grandson.

L. Levy, Jr.—in honor of son's birthday.

S. Katz—for speedy recovery of Mrs. K. Salit.

R. Wiener—for speedy recovery of Mrs. K. Salit.

A. Rothman—in honor of grandchild's fourth birthday.

Women in the News

On April 28th, Thursday, Sarah Epstein will hostess an Executive Board meeting of the Brooklyn Branch of the Women's League.

Beatrice Shaffer has been appointed Social Action Chairman of the Sisterhood to represent us at Women's League meetings.

Calendar of Events

April 28—UJA tea, \$124 and over, home of Dora Brenner, 135 Eastern Parkway.

May 11—Sisterhood Board meets—11:30 a.m.

May 11—Blind Day, St. George. Sisterhood will attend for lunch.

May 12—UJA \$64 tea. Destination to be announced.

May 23—Monday evening, Sisterhood Players, under direction and coaching of Lila Leonard, will present stirring dramatization of an original play, "A Way of Life." Members of the cast include Sarah Epstein, Shirley Gluckstein, Mary Kahn, Hershey Kaplan, Marjorie Lovett, Jeannette Richman and Bea Schaeffer. Men are welcome to attend and enjoy our histrionic efforts. Annual Elections to be held.

May 25—Tentative date for guided tour of United Nations, Lake Success.

June 6—Evening, installation of officers, with interesting program planned.

June 9—Closing Board Luncheon.

Good & Welfare

Do You Just Belong?

Are you an active member, the kind that would be missed,

Or are you just contented that your name is on the list?

Do you attend our meetings, and mingle with the flock,

Or do you stay at home, and criticize and knock?

Do you take an active part to help the work along,

Or are you satisfied to say "I just belong"?

There's quite a program scheduled that I'm sure you've heard about,

And we'll appreciate it if you will come and help us out.

Think this over, you know right from wrong!

Are you an active member, or do you just belong?

Hatikvah — New Version

(make it part of you)

Kol od baleivov p'nimoh

Nefesh yehudi homiyoh.

Ulfaasei mizroch kodimoh

Ay'n letzion tzofeyoh

Od lo ovdo tikveteinu

Hatikvah sh'nat ail apayim

Lihyot am chafshi b'artzenu

Eretz T zion vi-Yerushalaim

THE YOUNGER MEMBERSHIP

Future Events: By this time the annual YFL election will be a matter of history, and we all look forward to the final program of the season's activities—the installation of officers and executive committee on May 10. From then on the YFL embarks on its summer schedule of programs, which calls for meetings on the roof (weather permitting) during June, July, August, and part of September up to the High Holy Days.

This has been a memorable year of YFL activity, one that saw many innovations in our programming and plans. The most important step we undertook in programming, and one that is being adopted by many groups throughout the country, is the guide for the year. Our program committee submitted a year's plan to the executive committee, which was approved in advance, and from that point on we were able to function with this master plan. Part of this plan, and one that proved most successful, was the lecture series devoted to "Marriage and Family Life" and "Conservative Judaism in the United States." These lectures were very successful, and in marked contrast to the individual, unrelated lectures of past seasons. Among our more notable programs for the year were those celebrating Jewish Book month, Jewish Music month, and the Chanukah Holiday.

During the course of the year the YFL cooperated wholeheartedly with the Center and the YPL in supporting and fostering activities in which both institutions were interested. These were, namely, the UJA, Federation and Seminary Campaigns, and the New York Council and National bodies of YPL.

New Members: The great increase of members in the Center, and in the YFL in particular, is a source of gratification to all. In the near future we hope to renew the series of welcoming and integration parties which we have held in the past for new members. It is necessary for all members to become more aware of their responsibility towards the institution and towards new members, in order to create a more closely knit and more friendly group.

Report from the President: This final report of the YFL year must include my thanks to all who have given me the opportunity of serving you and the Center, and also an expression of gratification to all members who have worked hard and contributed greatly to the success of this year's program. Regardless of the outcome of the election—at time of this writing unknown—I will always deem it a great privilege to work for the YFL.

A special word of thanks goes to Rabbi Saltzman for his guidance and encouragement in every aspect of YFL undertakings.

—DAVID GOLD.

In Memoriam

WE announce with deep regret the passing of our member

Mrs. Sarah Block

of 563 Eastern Parkway on April 16, 1949. The Brooklyn Jewish Center extends its most heartfelt expressions of sympathy and condolence to the family and relatives in their bereavement.

The Brooklyn Jewish Center sorrowfully announces the loss of its member

Marcus Levitt

of 46 Balfour Place on April 24, 1949.

We extend our heartfelt condolences to the bereaved family and relatives.

Condolences

WE extend sympathy and condolences to the following:

Mrs. Hyman Aaron of 985 Park Place and Mrs. Morris D. Wender of 1191 Carroll Street on the loss of their beloved sister, Mrs. Greenstein on April 14th.

Mr. Nat Bernhard of 2111 Quentin Road on the passing of his beloved father, George, on April 17th.

Mr. Morris K. Siegel of 688 Montgomery Street, on the loss of his beloved mother, Anna, on April 12th.

DR. WEIZMANN'S ADDRESS

[Continued from page 2]

also had its seat in this building.

It is a good while since the two paths converged and, like two members of one body, helped and reinforced one another until the great day nine months ago, the fifth day of Iyar, 5708, 14 May 1948, when we proclaimed our independence and the establishment of our State. The union of the two trends was completed.

Then the Arab war was waged against us from without, and within a house of chaos was bequeathed us by the Mandatory Government, and we were encompassed about by blood and fire and pillars of smoke. We were not able to hold elections to lay the permanent foundations of our State. The Provisional Government was set up, comprising a legislature and an executive whose authority derived from earlier elections. In the Provisional Government two former supreme institutions—the Jewish Agency Executive and the Vaad Leumi—were joined together and fused into one.

Today we stand on the threshold of a new era. We leave the dawn light of provisional authority and enter the full sunshine of orderly, democratic rule. This Assembly was elected by the whole body of citizens of Israel. In the elections the will of the entire people was fully and freely expressed. From the outset we are building on the fair and solid foundations of freedom, equality, collective responsibility and national self-discipline. It was no longer an isolated band of pioneers, subject to foreign rule, who elected the Assembly, but an independent nation, dwelling in its own free country.

This nation was conceived for the gathering in of the exiles. Every day, to our hearts' joy, thousands and tens of thousands of our brethren from countries near and far are entering the gates of this country which stand wide open to receive them. It is our hope and prayer that this gathering of exiles will increase and will embrace ever larger multitudes of our people who will strike roots here and work side by side with us in building the State and making our desolate places fruitful once again. We will make this our goal before all else and devote to it our best powers of thought and action.

Heavy indeed is the responsibility laid

upon us in this Assembly. What we began nine months ago we are bringing to completion tonight—the restoration of the realm of Israel. We are using the state forms moulded by the experience of the enlightened nations of the modern world; we know truly that these forms contain the treasured essence of the heritage of Israel.

In the ancient world this tiny country raised the standard of spiritual revolt against tyranny and brute force. The law of Israel and the vision of her prophets sounded a new epic in the relations of man to man and led to a new order in human society. The authority of the King of Israel was limited by law and by tradition. The prophets of Israel did not fear to utter rebuke and reproof to the kings and princes, and with their inspired word as a weapon, defended the poor and oppressed, stranger and slave, orphan and widow.

The very principle of the institution of kingship was hateful to the spiritual leaders of the people. "I shall not rule over you nor shall my son rule over you. The Lord shall rule over you," declared the Judge to the assembled people. Warnings from the prophet against the dangers of tyranny thunder from on high in the ears of the people to the last generation. In Israel this rising up against the authority of one man derived from the noble conception that people are naturally free and, freely accepting the rule of law and just judgment, do not need compulsion from above to live in an ordered society. The root principle of the constitution of that novel state was the limit set upon the authority of the king, and it is in this sense that the ancient Hebrew polity was the mother of constitutional government in the modern age.

And now it has fallen upon our generation to weld anew the links of that life of freedom snapped by the tyrants' force nearly nineteen hundred years ago. I know not why it is precisely our generation that has been privileged to bring about what all generations before longed for and cleaved to in the darkness of exile, unless it be that we earned it by the hardship and weariness, sorrow and tribulation that have been our portion in the last seventy years, years when our

body was stricken limb by limb until one-third of the entire nation was annihilated. We have suffered torture and affliction such as befell no other nation in the world, until, at long last, the prophecy was fulfilled: "The remnant shall return." But because we are a remnant, no more than a remnant, double and treble responsibility is laid upon us to fill the terrible void in our national life that has been depleted by the slaughter of the best sons of our people, the guardians of her spirit and the bearers of her culture.

It is our people who once gave the world a spiritual message fundamental to civilization. The world is watching us now to see the way we choose in ordering our lives, how we fashion our State. The world is listening to hear whether a new message will go forth from Zion, and what that message will be.

A new message is not born without some sore travail of the creative spirit. It does not see the light without much toil and weariness and difficulty and pain. The creative force of our nation will soon meet a new and serious challenge. The constitution which this Assembly has been called upon to frame will be the supreme test.

Having taken part in the great battles of the human spirit, having shed our blood and given our lives for the liberation of many peoples, we have finally won the right to toil and labor in order to give expression to our distinct national identity and to make a contribution as a free people among other free peoples to the spiritual treasure of the world.

First, let us strive to strengthen our constructive resources by enhancing the position of science and research in Israel. Science and research are the basis of human achievement. All the scientific capacity we have displayed in every country in the world must now be mobilized to help build our motherland. Yet, for all the decisive importance of science, not by science alone shall we win through. We must build a new bridge between science and the spirit of man. "Where there is no vision people perish," and we see where scientific progress leads when it is not inspired by moral vision

[Continued on next page]

DR. WEIZMANN'S ADDRESS

(Continued from preceding page)

—to the atomic bomb which threatens to destroy the entire planet. All my life I have known full well that there are values higher than science, the only values which offer healing for the ills of humanity—the supreme values of justice, righteousness, peace and love. "Zion will be redeemed with judgment and her converts with righteousness."

Today is a great day in our lives. Let us not be thought too arrogant if we say that it is also a great day in the history of the world. This, our message of hope and good cheer, issues from this place, from this sacred city to all throughout the world who are persecuted and oppressed and who are struggling for freedom and equality. A just struggle is indeed of avail. If we, the people of sorrows and affliction, have been vouchsafed today's event, then truly there is hope at the end for all who long for justice.

From this place we send our fraternal blessing to all our people dispersed in exile in the four corners of the earth. We stretch out our hand in peace to the neighboring countries and extend friendship to all peace-loving peoples of the world. Our greetings go to all the states, great and small, which have recognized Israel, and we extend cordial welcome to the representatives of foreign states who have honored this event by their presence.

Members of the Assembly, may your first gathering be blessed. Be mindful that the eyes of the entire Jewish people

are lifted up towards you and the longings and prayers of past generations attend your steps. May it be given to all of us to be equal to the hour and to our heavy charge.

Before proceeding on our task, let us recall the great leaders and teachers of our people, the fathers of our movement and the architects of our constructive endeavor whose vision and labors brought us here. Let us pay tribute particularly to the leader of our movement, the creator of modern Zionism, Theodor Herzl; his fellow-worker and the people's defender, Max Nordau; that great teacher who never spared us correction, Achad Haam; that creative genius of our national culture and poetry, Chaim Nachman Bialik; the man who called Hebrew back to life, Eliezer ben Yehuda; that pillar of loyalty to Zion, Menachem Ussishkin; the pride of American Jewry, Louis Brandeis; the great benefactor and father of our resettlement, Edmund Rothschild. Together with them let us honor the memory of all the other men and women of the Yishuv and the Zionist Movement who have gone to their rest and have not been privileged to come this far with us. With sacred reverence let us recall the memory of our sons and daughters, precious and beloved, who bravely died in order that Israel might live.

The Constituent Assembly of the State of Israel is open.

BUSINESS CONDITIONS IN ISRAEL

(Continued from page 8)

\$1,700,000 worth of goods resulting in an unfavorable balance of trade, which meant that Israel had to make good 10,000,000 American dollars. There is a shortage of these dollars in Israel, and therefore Israel must place import licenses upon merchandise coming to its shores. The Import License Section is an inter-departmental agency consisting of representatives of the Ministry of Trade, Industry and Supply and Finance. All imports to Israel of more than \$61 can enter only if an import license has been issued, and these licenses are granted only in Israel to a citizen or resident of Israel. This strict control prevents the country

from being flooded with unnecessary material, and prevents the drain of sorely needed American dollars.

Of the aforementioned \$1,700,000 of exports from Israel to America, \$1,400,000 consisted of finished cut diamonds, so that one can readily realize the importance of this industry to Israel. Israel extends open arms to tourists but, at the present time, and for at least two or three years, will not be able to give equal welcome to the American soft goods manufacturer who would like to dump his surplus goods in Israel. The new state does not favor any get-rich-quick schemes.

Israel cannot purchase as much from America as it would like, except for the most essential items, because the American seller wants to be paid in American dollars and these must be used most sparingly, so that they will yield the greatest good for the greatest number.

Israel has a vast reservoir of the most ambitious people. It can and will become the hub of the industrial life in the Middle East. As Israel grows so will the surrounding countries, where there is a vast potential market. Israel will become an assembly plant for many foreign firms. It will become the distributing center for many other lands which want to ship and sell not only to the Middle East but to India and the Pacific. If American dollars will be offered to do their share, Israel will achieve all these things.

THE ARTS IN ISRAEL

(Continued from page 11)

I purposely pass over upon the theatre briefly. The names of the Habimah are known far and wide. There exists also in Israel the Ohel, the Kamer Theatre, the Satiric Theatre (Mortatay). The Habima recently produced very successfully "P'Arvot Hanegeb," by Yehvel Mossinson, a play which deals with the recent Arab-Jewish conflict. The Hebrew theatre is dynamic and is deeply imbedded in the culture of the land.

In conclusion, a few words about the Hebrew literature. This is really a topic for a book or a series of articles. There live in Israel a number of Hebrew writers of the older generation such as Agnon, Azaz, Fichman, Shimonovitz, Barash, Bonla and Uri Waiter. During the past ten years there arose a generation of young writers (Itzhak Shenberg, the late Zarchi and others) and the more recent ones, Moshe Stamer, Mossinson, Yazhir and others. They write in an entire different style. In their words one finds an expression of the new free independent life in an independent homeland, in a Hebrew environment. They mirror a life of rehabilitation, struggle, and creativity for themselves and for future generations.

And these writers are the hope of the Hebrew literature. They are the prophets of tomorrow. They sing songs of hope and faith in a free and glorious future.

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